

THE BRIDGE BETWEEN THE IDEAL AND THE REAL

BY

RUDOLF STEINER



(Here are the first two lectures from the lecture series entitled, “The Polarity of Continuity and Change in Human Life.” and “The Cosmic Prehistory of Humanity,” and published in German as, “Die Polarität von Dauer und Entwicklung im Menschenleben.” and “Die kosmische Vorgeschichte der Menschheit.”

This lecture series is presented here with the permission of the Rudolf Steiner Nachlassverwaltung, Dornach, Switzerland. GA 184)

THE BRIDGE BETWEEN THE IDEAL AND THE REAL

FIRST LECTURE

Held in Dornach, Switzerland on September 6th, 1918

I should like to take some of those subjects we have had here this summer which have been brought up in the course of our considerations, and to go more deeply into them. To-day, to-morrow, and the day after, I will therefore bring forward certain historical, and also a few objective facts; and to-day by way of preparation, I should like to point to a few historical facts, and from these, and especially from the revelation of certain historical personalities, we shall then draw conclusions upon which we can base our deeper considerations.

In all ages those who have been initiated into the Mysteries, have always uttered, and correctly, a certain saying. It is this: — “Unless a person knows how to value aright those two streams of world-conceptions which we have mentioned: — Idealism and Materialism, — he either falls through a trap-door into a kind of ‘cellar’ as regards his view of the world, or he enters blindly along the other paths which one traverses to reach a World Conception.” Now the trap-door through which one may fall and which may very well escape notice in the “Weltanschauungsgleben,” has been regarded by the Mystery Initiates of all as the Dualism which cannot find the bridge between the Ideal — one can also call it the “spiritually-colored Ideal” — and the Materialistic, that concerned with matter. And the blind alley into which one may stray along the various paths of philosophy if one does not find the balance between Idealism and Materialism, for those same Mystery Initiates this blind alley was Fatalism.

Our recent epoch clearly inclines on the one side to a dualistic outlook, and on the other to a fatalistic philosophy, although these things are not admitted nor even clearly seen.

Now, I should like to-day, to take a personality out of the life of the twilight of the 4th Post-Atlantean epoch with reference to the life of philosophy, and give a brief sketch of him, and his outlook; and we can then consider other personalities more characteristic of the World-Conceptions of our own, the 5th Post-Atlantean epoch. A very, very characteristic personality

in the Western life of thought, St. Augustine, who lived from the year 354 to 430 of our Christian era. We will recall certain thoughts of St. Augustine because, as you will see from the dates I have quoted, he lived in the twilight of the 4th Post-Atlantean epoch which came to an end in the 15th century. We can clearly see the approach of this end, starting from the 3rd-6th Post-Xian centuries. Now St. Augustine had to pass through the impressions of the most diverse World-Views. We have often discussed these things. Above all, St. Augustine passed through Manichaeism and Skepticism. He had taken all those impulses into his soul which one gets if on the one hand, he looks at the world and sees everything Ideal, Beautiful and Good, all that is filled with Wisdom, and then on the other hand, all that is ugly, bad and untrue. Now we know that Manichaeism only “gets on” (this is coarsely expressed, but it can be expressed in this way) — it only gets on with these two streams in the Ordering of the Cosmos, by postulating an eternal, everlasting polarity, an everlasting dualism, between Darkness and Light, Evil and Good; that which is full of Wisdom, and that which is filled with wickedness.

Manichaeism only ‘gets’ on with Dualism, (in its own way quite correctly), by uniting certain old pre-Christian basic concepts with its acceptance of the polarity in World-phenomena. Above all, it unites certain ideas which can only be understood when one knows that in ancient times the Spiritual world was perceived by humanity in atavistic clairvoyance, and perceived in such a way that man’s visions of the Spiritual world were in their very content, similar to the impressions made by the Sense-world of perception. Now, because Manichaeism took into itself such ideas of a physical appearance, (“sinnlichen schein”) of the supersensible, it thereby gives many people the impression of materializing the spirit, as though it presented the spirit in a material form. That, of course, is a mistake which more recent views of the world have made, (as I have explained lately) a mistake even made by modern Theosophy. St. Augustine actually broke with Manichaeism because in the course of his purified life of thought, he could no longer bear this materialization of the spirit. That was one of the reasons which made him break with Manichaeism.

St. Augustine then also passed through Skepticism, which is a quite justifiable view of the world, in so far as it points man's attention to the fact that through the mere observation of what a person can gain from this Sense-world and his experiences therein, he can learn nothing concerning the supersensible. And, if one is of [the] opinion that one cannot stand for the supersensible, as such, one begins to doubt the existence of any knowledge of the truth

itself. It was doubt of the knowledge of the Truth through which St. Augustine also passed; and thereby obtained the strongest impulses.

Now if one wishes to see what led St. Augustine to place himself in western philosophy, one must point to the apex of his perceptions, from which radiated all the light which rules in him, and which was also the apex of the view of the world which he finally developed. That is the point, my dear friends; and it can be characterized in the following ways: — St. Augustine came to acquire that Certainty, the true Certainty subject to absolutely no deception, which can only be acquired by man with reference to what he experiences in his inner soul. Everything else may be uncertain. Whether the things which appear to our eyes, or are audible to our ears, or which make impressions on our other Sense-organs, are really so constructed as they appear to be to the evidence of the senses, that one cannot know. We cannot even know how this itself appears, when one shuts one's Sense organs to it, That is the way in which persons think of the external perceptible world, who think after the way of St. Augustine. They think this externally perceptible world, as it lies before us, can offer no unconditional certainty, can give no unconditioned truth; that man can gain nothing out of it on which he can stand on a firm substantial point. On the other hand, a man is present in what he experiences in his inner soul; quite regardless as to how he experiences it there, he himself experiences those ideas and feelings in his inner being. He knows himself to be living in his own inner experiences. And so, to such a thinker as St. Augustine, the fact is substantiated by his own inner experiences; — that, with reference to what man experiences in his inner soul as truth, he gives himself over to no possibility of deception. One can believe that everything else the world says is subject to deception, but one cannot possibly doubt that what one experiences in one's inner being, as one's ideas and feelings, is the truth; that is certain. That firm basis for the admittance of an indisputable truth, formed one of the starting-points of the Augustinian philosophy.

Again in a striking way, in the 5th Post-Atlantean epoch, Descartes again took up that point; he lived from 1596 to 1650, thus in the dawn of the 5th Post-Atlantean epoch. His assertion: — “I think, therefore I exist,” which remains true even if we doubt everything else that he takes as his starting point, and in this perception he simply takes the standpoint of St. Augustine.

Now my dear friends, the fact is that with reference to any world-conception one must always say: A man who lives at a particular point of time in human evolution acquires certain views:

— only those who come later can see these. One must say that it is always reserved for those who come afterwards to see things in a more radical, true way, than does the person who has to utter them at a certain period of time in human evolution. One cannot get away from this fact; and it would be well, if especially from our Anthroposophic standpoint, as I have often told you, if it were recognized consciously and thoroughly, that even what is said now, even that we acquire as ever such advanced knowledge about Spiritual things, that must not be grasped as a sum of absolute dogmas. We must be quite clear that those who come after us, in future times, will see greater than we ourselves can. On this rests the true Spiritual evolution of mankind, and everything of a hindering nature in the Spiritual progress of mankind rests finally on the fact that human beings will not admit this. They like to have truths presented to them, not as the truths for one definite epoch of time, but as absolute timeless dogmas,

And so, from our point of view, we can look back on St. Augustine and shall have to say: If one stands on St. Augustine's standpoint, one must sharply look to this. — that he assumes uncertainty as to the truths of all external revelations, and true certainty only in the experience of what we carry in our souls. Now, if one gives oneself to such a perception as that, it presupposes that, as a human being, one has a certain courage. One would not perhaps need to mention so decidedly what I am now going to say, unless we had to admit the fact that it is characteristic of the world-view of our present age that it lacks courage, the lack of courage I refer to here is expressed in two directions. The one is this. When a person boldly admits, as did St. Augustine, that you can only find true certainty as regards what you yourself experience in your inner being, then the other pole of this courage should be there which is not there in our present age. One must also have the courage to admit that thin true Certainty concerning reality is not to be found in external Sense-Revelation. It requires real inner courage in one's thought to deny external Reality in its utterances that true Certainty, which is held by modern Materialism as absolutely secure. And, on the other hand, it requires courage to admit that true certainty only comes when one is truly conscious of what one experiences inwardly. Certainly such things are said, even in our times, and there are those who demand this two-fold courage of their fellow-man, if they are anxious to create a world-conception. But one has to things differently about these things to-day, if one wishes to think exhaustively. And herein the whole historical position of St. Augustine is revealed for modern mankind, because one has to think differently about these matters. To-day one must know something which neither Augustine nor Descartes took into consideration. I have spoken of this where I discuss Descartes, in my book “The Riddles of Man.” To-day we must admit:

The belief that one can come to a satisfactory philosophy through a grasp of one's immediate inner being as man, as it offers itself to-day, — the belief that one can reach a firm standpoint in one's inner being, — is refuted every time one goes to sleep. Every time a person to-day passes into the unconsciousness of sleep, from him is snatched that absolute certainty of inner experience of which St. Augustine spoke, — the Reality of that inner experience is snatched from him. Every time you go to sleep until the moment of waking, the reality of real experience forsakes you. And the man of our age to-day, who experiences his inner being in a different way from that of the 4th Post-Atlantean age, even from that of the twilight of the age of St. Augustine, has to admit: “No matter how acute a certainty is experienced in one's inner being, yet for man's life after death, there is no certainty at all; for the simple reason that the reality of his experiences sinks into the realm of the unconscious, every time he goes to sleep, and a modern human being does not even know whether it does not pass into Unreality, and so what man apparently experiences securely in his inner being is not made safe from attack. That may not be theoretically refuted perhaps, but the very fact of sleep contradicts it.

Now if we turn attention to what has just been said, we recognize how, in reality, St. Augustine with a far greater justification than Descartes later, (who after all only merely repeated St. Augustine in another age) with what right St. Augustine could arrive at his view. Through the entire 4th Post-Atlantean epoch, and even through the age of St. Augustine, there still lived in human beings something of an echo of the old atavistic clairvoyance. History to-day unfortunately notices those things far too little and really knows little of them; but numerous were those persons throughout the whole 4th Post-Atlantean ago who, from their personal experiences knew that there existed a Spiritual life. Because they beheld it. And in the 4th Post-Atlantean age — it was different in the 3rd or in the 2nd Post-Atlantean epochs — in the 4th age they beheld it chiefly because it played into their life of sleep. So that we may say: In the 4th Post-Atlantean epoch it was not the case for human beings, (as it became later in the 5th epoch), that their sleep transpired completely unconsciously. Those human beings of the 4th Post-Atlantean epoch knew that, from sleeping until waking up, there was a time in which all that they had as ideas, as feelings from waking to sleeping, still continued to work, but in other forms. Their waking life of truth dived down, as it were, into a dim, but conscious life of sleep. In that age one still knew that what was experienced as inner truth, was not only truth but also reality, because one knew those moments of sleeping life in which was revealed, not merely as an abstract life but as a real concrete life in the spirit, what one had experienced in one's inner being. It is not a question to-day of proving whether St.

Augustine himself could say, from his own experience, “I know myself that during the time between going to sleep and waking, there arises an experience which is true, even if not real inwardly.” The fact that one could grasp such a perception, on which one could stand firm, was still absolutely possible in the age of St. Augustine.

Now, you see, if you take what I have just said with reference to the subjective nature of man, and generalise it over the whole Macrocosm, you come to something else. You come to that condition from which subjective nature in an older epoch, and still in the 4th Post-Atlantean period, has really preceded; that from which it really became possible. Let us speak for a moment of the pre-Christian era. You must bear in mind that the Mystery of Golgotha is the dividing line between those ancient atavistic perceptions and the newer ones, which are only to-day in their beginning. In that pre-Christian age one could still cling to certain living Mystery-Truths. The Mystery Truths, to which I am now referring, are those which pertain especially to the great secret of Birth and Death. That is considered by certain Mystery Initiates as a secret which, they think, may not be referred to among the profane. (I have also spoken of this in recent lectures). They consider that those secrets should not be imparted to the world, because the world is not yet ripe to receive them. In that pre-Christian epoch there was in the Mysteries a certain view concerning the connection between Birth and Death in the great Cosmic Life into which man with his entire being is inserted. In that pre-Christian age, through those Mysteries, man turned his attention especially to birth, to all the processes of being born into the world. Anyone who is acquainted with the World-views of ancient times knows also what emphasis was laid on the process of Birth, — of Arising, Sprouting, Growing; — all those processes, all those ancient views, especially concerned themselves with this. I have often emphasized what a gigantic contrast appeared through the Mystery of Golgotha. I have put it in the following way. Just think how, 600 years before the Mystery of Golgotha, Buddha, who stands ever in the evolution of man as the conclusion of the pre-Christian World-Conception, is led to his conceptions because, amongst other things, he beholds a corpse. “Death is suffering.” It becomes an axiom with the Buddha, that suffering must be overcome, A means must be found to be able to turn away from death. The corpse is that from which Buddha turns, in order to come to something which for him, can though spiritualized, can be filled with Sprouting, Growing life.

If we now turn to 600 years after the Mystery of Golgotha, to another part of the world, and other human beings, we see that the vision of the Corpse of Christ on the Cross is not

something which man has to turn away from, but to which he has to turn, which is regarded whole-heartedly as the symbol that can solve the riddles of the Cosmos in so far as they refer to man and his development.

There is a wonderful connection within this 1200 years, six hundred years Before Golgotha, the turning away from a corpse gives an uplift to one's concept of the World; 600 years after Golgotha there is developed a symbol, The Image of the Crucifix, a turning towards death, towards a corpse, in order to create those forces from that Corpse, by which one can reach a concept of the world able to throw light on human evolution. Among the many things which show the mighty transformation which appeared in earthly evolution through the Mystery of Golgotha, there is this Buddha symbol, this turning away from the corpse; and then comes the Christ-symbol, the turning towards the Corpse — the Corpse of that Being Who is regarded as the highest Being ever seen on the Earth.

It was really the case that in a certain connection the old Mysteries put the Mystery of Birth in the very center of their world-conception. But therewith, my dear friends, (since we are talking of Mystery-knowledge and not merely giving forth trivial views) therewith you have before your souls a deep cosmological secret. Your attention is turned to that with which is connected the life of Birth in the World's evolution.

And one does not come to understand this life of Birth in the Cosmos unless one can go back to the Riddle of the Old Moon and know indeed that the preview: incarnation of the Earth before it became Earth was Old Moon, and in many of the phenomena connected with our present Moon, that camp-follower, so to speak of the Old Moon. — (you can read this up in my “Outline of Occult Science”) — in various phenomena connected to-day with the present Moon, with this straggler, we simply have the after effects of what occurred in the Moon-Incarnation of the Earth, at the time which preceded our earthly development.

Now there would be no such thing as Birth in all the kingdoms of nature, there would be nothing born on the Earth, were it not that the law of the Old Moon prevailed through this straggler, which is the satellite of our Earth. All birth in the various kingdoms of nature and man, is dependent on the activity of the Moon. With this is also connected the fact that the Initiates of the ancient Hebrews regarded Jehovah as the Moon-God, as a Divine Being who arranged the process of bringing forth; Jehovah was honored as a Moon-Divinity. It was clearly seen that cosmologically, behind all the processes of birth throughout all the

kingdoms, there ruled the laws of the Moon. And so one could, I might say, symbolically utter a deep secret of Cosmology by saying: when the Moonlight falls on the Earth, on what is represented through this light, depends everything connected with all the Sprouting, Growing and 'being born' on the Earth. In those pre-Christian ages one did not turn in the highest Mysteries to the life of the Sun, one turned to the reflected sunlight, that is, to the Moon, whenever the secret of Birth was alluded to. And the peculiar "Nuances" which were poured over the depths of those pre-Christian conceptions depended on the fact that the initiates knew the Mysteries of the Moon.

They regarded the Sun Mysteries as something quite veiled, something hardly bearable for a humanity not fully prepared, because they knew that it is a deception, a Maya, to believe that through the rays of the Sun falling on the Earth those things which Sprout and Grow are enchanted out of the various kingdoms of nature. That is a deception, Maya. It was known that from the life of the Sun did not depend on the process of Birth, but, on the contrary, the decaying, decreasing life, the process of Death. These were the secrets of the Mysteries. The Moon causes things to be born, but the Sun causes them to die. And, however highly for other reasons the Sun-life was honored in those pre-Christian Mysteries, the Sun-life was honored as the cause of Death. The fact that beings had to die was not to be ascribed to the Sun, the 2nd incarnation of the Earth, but has to be ascribed to the resent Sun, which appears so magnificently on the horizon.

Well, the decay of life, the opposite of birth, is connected with the Sun-life, but, my dear friends, there was something else, not so important in that pre-Christian age, but especially important in our post-Christian age: and that is, that all conscious life is connected with Sun-life, and that conscious life through which man has especially to pass in the course of his earthly evolution, that consciousness which shines forth especially in the 5th Post-Atlantean age to which we ourselves belong, that is most intensely connected with the Sun-life. Only we must consider this Sun-life spiritually, as we have attempted to do in the course of lectures given this summer. For, if indeed the Sun is the creator of Death, of the decaying life in the Cosmos and also of man, yet the Sun is at the same time the creator of conscious life. The conscious life was not so important in the pre-Christian ages, because it was then replaced by an atavistic clairvoyant life, which still remained as an inheritance of the Moon. For our post-Christian age it has however become important, far more important than life. Consciousness has become more important than life, because only through consciousness can the goal of

earthly evolution be reached — which is, that this consciousness should be attained in the corresponding way by the humanity on earth. You must receive this consciousness from the giver, the Sun, from which comes the living into Death and not the life of Birth.

Therefore the Mystery of Golgotha appears as that power in earthly development which has now become the most important thing for this evolution: — the Son of the Sun, the Christ, Who passed through the Body of Jesus of Nazareth, — That is connected with the deepest Cosmic secrets. The ancient Mystery Initiates said to their pupils:

“Try to recognize through your sleep-life how the Moon-forces are playing into it. (We know that even waking-man is partially asleep). Try to recognize the MOON-life in your sleep-life, for it plays into your sleep-life, as the Silvery Moon-shine plays into the darkness of night.”

The Christian Initiates on the contrary said to their disciples: “Try to recognize that in your waking-life consciousness shines; for the Sun-Forces pour into your waking-life, just as from morning till evening the Sun shines outside in the life of the Earth.”

You see, this reversal was fulfilled through the Mystery of Golgotha, and, whereas in pre-Christian ages the most important thing was to recognize the origin of Life, it has now become the most important thing to recognize the origin of Consciousness. Only through learning to unite this cosmological wisdom with what man experiences as true certainty in his soul, which means, only by grasping Spiritual Science with one's Inner Being, does man come to see the Spiritual Reality concealed in that which otherwise lacks this reality in his inner being.

Now with those means possessed by St. Augustine, the means possessed by those who stand on an Augustinian basis, one cannot get very far, because every sleep refutes the real certainty of one's inner experiences. Only when its Reality is added to this inner experience does man come to a really firm stand on the basis of his inner experience.

You see, my dear friends, that which we think to-day, that which we feel to-day in our present life on Earth, has not as yet any reality. This is even recognized to-day, by a few scientifically-thinking men. What we think and feel in our inner soul is unreal at present; and that is just the peculiarity — that which we experience most intimately, that which shines indubitably in us as truth, without doubt that at present has no reality. But this is really the fruitful seed for our next earthly life. That of which St. Augustine was speaking, and for which there is no guarantee of its reality, that we may say, is the seed for the next earthly life.

We can say: — it is true that the truth shines in our inner being, but it shines simply as a gleam, (Schein). To-day it is still but a gleam, but in our earthly incarnation that which now is gleam, and as such is simply a germ, will become a fruit which animates our next incarnation, as the seed of the plant this year will animate the visible plant of next year. Only when we conquer time can we find in what we now experience inwardly, a reality. Of course we should not be the human being we are and that we should be, if we experienced our inward truth as though it were a reality like the external world. We should never become free. There could be no question of freedom; we should not even be personalities, we should simply be woven into an ordering of Nature, and whatever occurred in us would occur of necessity. We are only personalities and especially free personalities, because from out of the weaving of natural events there arises as a kind of miracle, the gleam (der Schein) of those things which we experience in our inner soul and which will only become external reality, like that of our environment, in our next earthly incarnation.

It is the deceptive nature of our age to which all fantasy still gives itself, that we do not take into consideration the fact that what springs up inwardly as an unreality is one earthly incarnation, becomes a concrete reality in the next. We shall speak further on this point in the next two lectures.

We see how from the standpoint we have acquired to-day we can look back at the standpoint of St. Augustine, how we can understand him, and to a certain extent can see in him what he himself could not yet see. Thus St. Augustine stands for us as a specially significant figure in the twilight of the 4th Post-Atlantean age, because with especial sharpness he points to the one stream in world-happiness to the stream of the Ideal; and in this stream he seeks to find a firm point. St. Augustine sought that firm point. To-day we only want to bring forward the historical fact.

There had not yet come to people in his age that tremendous swing of the pendulum which came about with the Mysteries of Birth and of Death; for only out of this Mystery of Death of which we shall speak further tomorrow, can one find a real substantiation of the absolute certainty of what man experiences inwardly as Truth.

We shall now have to make a great jump. Just as we have characterized what reveals itself in St. Augustine as representative of the twilight of the 4th Post-Atlantean age, so we will take

certain personalities characteristic of our 5th Post-Atlantean age, and study them according to a certain direction. Of these I will select two.

One of those persons in whom a certain tendency was developed which is characteristic for the 5th age, is Count Saint-Simon, who lived from 1766 to 1825, another is a pupil of Saint-Simon, Auguste Comte, who lived from 1798 to 1857. If we have in St. Augustine a personality who, with all the means which stood at his disposal, sought through his knowledge, to substantiate Christianity, so on the other hand in Saint-Simon and also in Auguste Comte, we see personalities who are led completely astral [astray?] as regards Christianity. We can best gain a clear idea of what lived in Auguste Comte, as also in a certain sense in Saint-Simon, if we briefly outline the chief thoughts of Auguste Comte.

Auguste Comte is to a great extent representative of a certain world-view in our age; and it is only due to the fact that people trouble so little as to how certain impulses in philosophy incorporate themselves into the life of man, that Auguste Comte is regarded as a kind of rarity, in historical life. These persons do not know how, perhaps not quite everywhere, but still in countless human beings, Auguste Comte exercises a school-masterly influence in the essential directions of their thinking, and one may say that Auguste Comte is representative of a great portion of the philosophical life of the present.

Auguste Comte says that humanity has developed through Three stages, and has now reached the third stage. If one observes the soul-life of men through these three stages, one finds in the first stage that the ideas of man tended mostly towards Demonology. The first stage of evolution in the Comte sense is the demonological stage. Human beings imagined that behind the sensible phenomena of Nature supersensible Spiritual beings were active and operative; spirits were imagined everywhere in trivial life — demons were threatening everywhere, big demons and little demons. That was the first stage.

Then men passed on, as they developed. a little further, from the standpoint of Demonology to that of Metaphysics. Whereas they first thought demons, elementary beings, were behind all phenomena, they then put abstract ideas in their place. — People became Metaphysical when they no longer it wasted to be believers in demons. Thus the second stage is that of Metaphysics. They united certain concepts with their own life, and thought that through those ideas they could come to the basis of things.

But man has now gone beyond this stage. He has entered on the third stage, in which Auguste Comte quite in the sense of his master Saint-Simon, assumes that man no longer looks on demons, no longer looks to metaphysical concepts when seeking the basis of the World, but simply to that which results as the Sense-Reality of positivistic science. The third stage is therefore the stage of Positivism, of Positivistic Science. The revelations to be obtained simply through external scientific experience should be regarded by man as leading to a world-conception. He should explain himself in the same way as the metaphysical explanation given about the orderings of space, as physics explain the law of Forces, Chemistry the ordering of Substances, or Biology the ordering of Life. Just as everything can thus be explained by the different Sciences, so Comte tried to present a like harmony in his great work on Positive Philosophy. Everything which can be experienced through the various positive Sciences is considered by Comte as the sole thing worthy of men in the third stage. Christianity itself he still considers as the highest development of the last phase of Demonology. Then appeared Metaphysics, — which gave man a number of abstract concepts. But a concrete reality which alone can give an existence worthy of man on Earth, that can be given by Positive Science alone, according to Comte. And so he even tries to found a Church on the basis of positive Science, to bring man into such social structures as can be grasped on a basis of Positive Science. It is very extraordinary to see to what things Auguste Comte really came at last. I will only bring forward a few really characteristic features. He occupied himself a great deal with the founding of a Positivistic Church. Now if you just take the various points, you will at once perceive the spirit of it. This Positivistic Church was to bring out a kind of Calendar. A certain number of the days of the year were to be devoted, for instance, to the memory of such people as Newton or Galileo, or Kepler; the bearers of Positivistic Science. These days were to be devoted to their veneration. Other days should then be devoted to the condemnation of such people as Julian the Apostate or Napoleon. All that was to be regulated. Life itself was to be regulated with a great sweep, according to the basic principles of Positivistic Science.

Now anyone who knows life today, knows that no great number of human beings would take such ideals as those of Auguste Comte seriously although that is simply cowardice, because in truth people do think as Auguste Comte did. If one studies the image the Positivistic Church of Comte gives, one actually gets the impression that the structure of his Church accords absolutely and entirely with that of the Roman Catholic Church. Only the Christ is lacking in the Positivistic Church of Auguste Comte, and that is the extraordinary thing. That in just

what we must place before our souls as characteristic. — Auguste Comte seeks to establish a Catholic Church without the Christ. That is what he came to, when he took those three stages into his soul; — Demonology, Metaphysics and Positivism. And one can say he took over all the “clothing” of Christianity, as it came to him out of history. He considered the clothing very good; but the Christ Himself he wished to banish out of his Church. That is the essential point round which everything revolves in Auguste Comte: a Catholic Church without the Christ.

That, my dear friends, is infinitely characteristic of the dawn of the 5th Post-Atlantean age, because as Auguste Comte thought, so a spirit had to think who had absorbed in his soul the element of Romanism, and thought from out of this element of Romanism, while at the same time he thought fully in the sense of the 5th Post-Atlantean epoch, with its so absolutely anti-spiritual character. And to Auguste Comte and his teacher Saint-Simon, are in the highest degree characteristic of the dawning of our 5th Post-Atlantean age. But in this 5th age many things have yet to be decided, and therefore other shadings appear which are still also possible. I just want to throw a few historical lights before you to-day, on which we can then build further.

An extraordinary contrast to Auguste Comte is Schelling, who lived from 1775 to 1854; and he also is to a certain extent characteristic of the dawn of our 5th Post-Atlantean age. Of course I cannot put before you even diagrammatically the world-view of Schelling. We have spoken often of it from this or the other point of view — it is most manifold in itself. I cannot even give you any idea now of its structure, but can only point out various characteristics.

I told you St. Augustine takes his stand in the twilight of the 4th Post-Atlantean age with the purpose, so to observe the one stream, the Ideal, that thereby he could get a firm point on which to stand. We now enter on the 5th Post-Atlantean Age. In its dawn we have such spirits as Saint-Simon and Auguste Comte who, in a purely natural materialistic ordering, seek a firm point in positivistic science. Thus we have two streams — Augustine on the one side, Auguste Comte on the other. Schelling seeks to get behind what can be seen in the world with the ordinary means of the 5th Post-Atlantean age; he seeks first abstractly and philosophically for a bridge between the Ideal and the Real, the Ideal and the Material. He tried with infinite energy to find the bridge. (You can find the essential points of this in my book “Riddles of Man.”) He seeks with infinite energy to bridge over that opposition and he came at first to all kinds of abstract thoughts in the course of this bridge-building. While he first built on the

same basis as Johann Gottlieb Fichte, he went a little further, and attempted to grasp something in the world as real Being — something which is both the Ideal and the Real at the same time. Then came a time in Schelling's life in which it appeared impossible to him, with the methods of abstractions brought to him in the course of time out of the 5th Post-Atlantean age, to build a bridge between those two. So he said one day: “Human beings have really only acquired on the basis of their modern learning concepts by which they can grasp the external ordering of Nature. But we have no concepts by means of which we can come behind this external Nature to that sphere where one could build a bridge between the Ideal and External Reality.” It is extremely interesting that one day Schelling made the following admission. He said, it appeared to him as though the learned people of the last centuries had concluded a silent contract tending to wipe out everything of a deeper nature, — all that could lead one to a real true life. Therefore he said: “We meet turn to the unlearned people.” That was the time when Schelling started studying Jacob Boehme, and found in him that Spiritual deepening which then guided him to his final and theosophical period of life, from which proceeded his wonderful books the “Freedom of Man,” “The Gods of Samathrace,” the Kabiri Divinities; followed by his “Philosophy of Mythology” and the “Philosophy of Revolution.”

Now what Schelling most sought, especially in the last period of his life, was to understand the intervention of the Mystery of Golgotha into the history of mankind. That he sought especially; and while so doing it occurred to him that, with the ideas at the disposal of modern learning, one could never really understand the life which flows from the Mystery of Golgotha; which means that one could never come to understand the true life of man. Thereby Schelling formed the conclusion, (and that is the tendency which I want to emphasise especially now: — we will build further on this in the next lecture) — which is in complete contrast to that of his contemporary, Auguste Comte. That is the remarkable thing. We may say that Auguste Comte seeks a Catholicism, or I might better say a Catholic Church, without Christianity; Schelling, with his views, sought a Christianity without a Church. Schelling seeks, as it were, to Christianise the whole of modern life, to permeate it with Christianity; so that everything which human beings can Think and Feel and Will is absolutely saturated by the Christ-Impulse. He does not seek a separate clerical life for Christianity, especially not after the type found in historical evolution, although he studied this life very carefully.

Thus we have those two extremes — Auguste Comte's thought, of a Church without Christ, and Schelling's thought, of a Christ without a Church.

I just wanted to place these historical views before your soul, in order to be able to build further on these things. We have seen one spirit who seeks a firm starting point in Idealism — A spirit, Auguste Comte, who seeks a firm starting point in Realism, and then a personality such as Schelling who seeks to build a bridge between them. Both these tendencies preceded the evolution in which we ourselves are engaged.

We may say the following: — we can now survey those things which have contributed through many centuries to the life of World-Conceptions, and then we can turn our attention to the way in which these ideas have developed in the widest circles of human beings. The study of Auguste Comte gives a very important *Aperçu*, but Comte himself could not attain this, because he stuck so rigidly to his positivistic prejudices. But something which can give us an important starting point for our considerations for the next day's results, when we see in an *Aperçu* the connection between St. Augustine, Auguste Comte, and Schelling, I will just put this at the conclusion of these considerations, because I should like it to have a place in your souls. We shall then have to speak of that which is connected in a significant way with just this. Now, as this *Aperçu* results from a consideration of what I have told you, I will simply put aphoristically, without giving the foundations for it in detail, the reason why this, which is not to be found in Auguste Comte, is to be found in others. I have told you that it is important not to consider the life of these World-views individually in the abstract, but one must regard them as incorporated into the entire life of humanity. Only thereby does one reach a standpoint of reality, when one can see the incorporation of these things into the collective life of mankind.

It was clear to Saint-Simon and Auguste Comte that they could only come to their positivism in recent times, that it would have been impossible in an earlier age. Auguste Comte feels it especially strongly; he says approximately “My mode of thought is only possible in our Age.” That is something which is of infinite importance in our modern Movement, and in connected with that *Aperçu* to which I am referring. if one takes what Auguste Comte considers as a starting point for his threefold division, one can say in his sense, that this threefold division is Theology, Metaphysics, and what he calls Positivistic Science.

It is very characteristic that one can put this question: “Who will most easily be a believer in any one of these directions?” I beg you not to misunderstand what I am saying with reference to this *Aperçu* not even to grasp it as a one-sided radical dogma to be applied very roughly with absolute certainty to our present age, but to take it as applying to the whole evolution of

man, as it must be if one will regard what I now say. One can ask: not “who will be a believer?” but “Who will most easily be a believer in any one of these directions? From a very careful consideration, contradictory to facts as it may seem, this results: — The one who most easily becomes a believer in Theology (please, not a bearer, not a theologian, nor a worker, but simply a believer; I am not speaking of religion but of Theology) is the Soldier. The person who most easily becomes a believer in Metaphysics is the Official, especially the legal Official. And the person who is most easily becomes a believer in Positivistic Science is the Industrial.

It is important if one must judge life, not to remain in the abstract, but to look at it quite unprejudiced, and then such questions have to be put.

I just want this quite treated as an *Aperçu* which results when one intimately studies Auguste Comte, because he was conscious that he was only completely comprehensible to the Industrials; and only In an Industrial Age could he appear on the scene with his views. That is connected with the fact that the Industrial is most easily a follower of Positivistic Science; the Soldier most easily a believer not merely of Christian but of any Theology; and the Official most easily a believer, a follower of Metaphysics.

APPENDICES TO THE FIRST LECTURE



Isidore Auguste Marie François Xavier Comte (1798-1857)

Isidore Auguste Marie François Xavier Comte (1798-1857), better known as **Auguste Comte**, was a French philosopher. He was a founder of the discipline of sociology and of the doctrine of positivism. He is sometimes regarded as the first philosopher of science in the modern sense of the term.

Auguste Comte is a typical product of his time when he tries to establish his “positivism” instead of spiritual values by “selling” materialism as giving answers to all questions and thus, the way to go. At the end of the 19th century, Kali Yuga comes to an end and the materialism has come to its zenith by then. August Comte tries to replace the Trinity (Father-Son-Holy Spirit) by another (materialistic) “Trinity” (“The great Fetish”- “The great Medium” – “The great Being”).

Influenced by the utopian socialist Henri Saint-Simon, Comte developed the positive philosophy in an attempt to remedy the social malaise of the French Revolution, calling for a new social doctrine based on science. Comte was a major influence on 19th-century thought, influencing the work of social thinkers such as Karl Marx, John Stuart Mill, and George Eliot. His concept of sociology and social evolutionism set the tone for early social theorists and anthropologists such as Harriet Martineau and Herbert Spencer, evolving into modern academic sociology presented by Émile Durkheim as practical and objective social research.

Comte's social theories culminated in the "Religion of Humanity", which influenced the development of religious humanist and secular humanist organizations in the 19th century. Comte likewise coined the French word *altruisme* (altruism).

In later years, Comte developed the 'religion of humanity' for positivist societies in order to fulfil the cohesive function once held by traditional worship. In 1849, he proposed a calendar reform called the 'positivist calendar'. For close associate **John Stuart Mill**, it was possible to distinguish between a "good Comte" (the author of the *Course in Positive Philosophy*) and a "bad Comte" (the author of the secular-religious system). The system was unsuccessful but met with the publication of Darwin's "On the Origin of Species" (1859) to influence the proliferation of various Secular Humanist organizations in the 19th century, especially through the work of secularists such as George Holyoake and Richard Congreve. Although Comte's English followers, including George Eliot and Harriet Martineau, for the most part rejected the full gloomy panoply of his system, they liked the idea of a religion of humanity and his injunction to "vivre pour autrui" ("live for others"), from which comes the word "altruism".



*Saint Augustine in His Study by Sandro Botticelli
(1480, Chiesa di Ognissanti, Florence, Italy)*

Augustine of Hippo or in Latin: Aurelius Augustinus Hipponensis. (354-430 AD), also known as Saint Augustine or Saint Austin, was an early Christian theologian and philosopher whose writings influenced the development of Western Christianity and Western philosophy. He was the bishop of Hippo Regius (present-day Annaba, Algeria) located in the Roman province of Africa. He is viewed as one of the most important Church Fathers in the Western Christianity for his writings in the Patristic Era. Among his most important works are “City of God” and “Confessions.”

According to his contemporary, Jerome, Augustine "established anew the ancient Faith." In his early years, he was heavily influenced by Manichaeism and afterward by the Neo-Platonism of Plotinus. After his baptism and conversion to Christianity in 387, Augustine developed his own approach to philosophy and theology, accommodating a variety of methods and perspectives. Believing that the grace of Christ was indispensable to human freedom, he helped formulate the doctrine of original sin and made seminal contributions to the development of just war theory (in opposition of **Thomas of Aquino** who was

fundamentally against war and violence as he considered Christianity and the teachings of the Christ as non-violent and could only lead to a non-violent worldview and deeds).

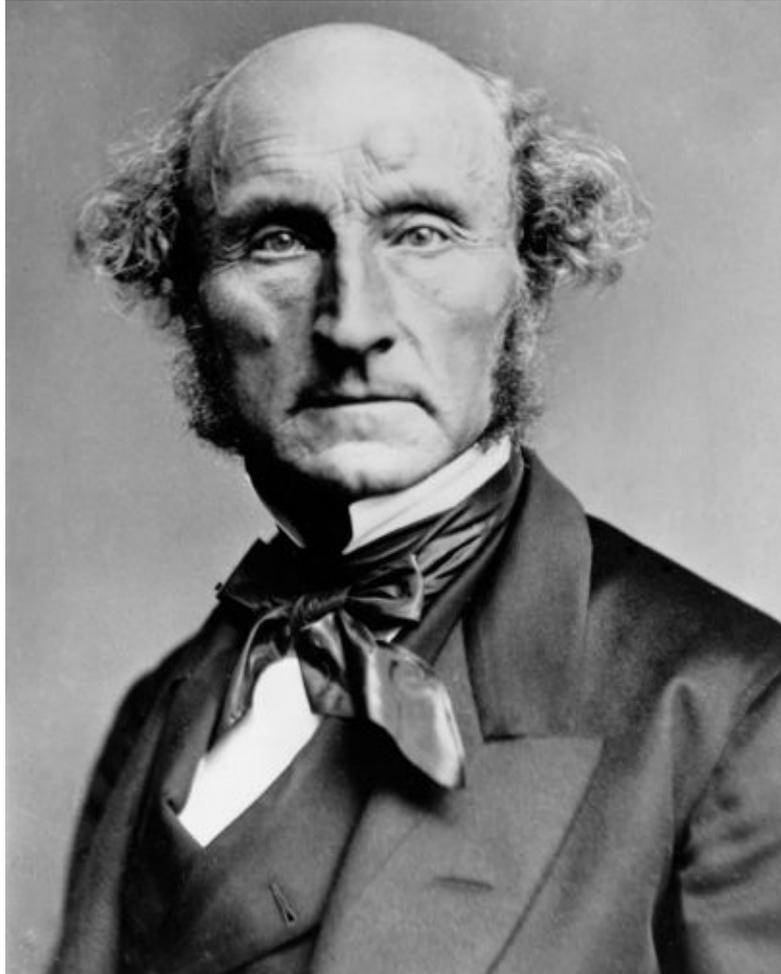
When the Western Roman Empire began to disintegrate, Augustine developed the concept of the Catholic Church as a spiritual City of God (in a book of the same name), distinct from the material Earthly City. His thoughts profoundly influenced the medieval worldview. The segment of the Church that adhered to the concept of the Trinity as defined by the Council of Nicaea and the Council of Constantinople are closely identified with Augustine's City of God.

Also, under his chairmanship, the Council of Nicaea decided as a new and official dogma by the Catholic Church that man consisted from now on as a body and a soul with some eternal qualities. This laid the foundation for a *dualistic worldview* in Europe. This was necessary to eradicate the last shimmering of the awareness (memory) of re-incarnation. Till then man was three-fold: body, soul and spirit. Man's spirit would reincarnate. Only thus, dualism could be developed: body and soul; objective and subjective. **Dualism** is the basis of **materialism**.

In the Catholic Church and the Anglican Communion, he is a saint, a pre-eminent Doctor of the Church, and the patron of the Augustinians. His memorial is celebrated on 28 August, the day of his death. He is the patron saint of brewers, printers, theologians, the alleviation of sore eyes, and a number of cities and dioceses.

Many Protestants, especially Calvinists, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace.

In the East, many of his teachings are not accepted. The most important doctrinal controversy surrounding his name is the filioque. Other possibly unacceptable doctrines include his views on original sin, the doctrine of grace, and predestination. Nonetheless, though considered to be mistaken on some points, he is still considered a saint, and his feast day is celebrated on 15 June. He carries the additional title of Blessed as opposed to Saint among the Orthodox Church, due to his teachings controversial with the doctrine.



John Stuart Mill (1806-1873)

John Stuart Mill (1806-1873) was a British philosopher, political economist and civil servant. He was an influential contributor to social theory, political theory and political economy. He has been called "the most influential English-speaking philosopher of the nineteenth century." Mill's conception of liberty justified the freedom of the individual in opposition to unlimited state control.

Mill expresses his view on freedom by illustrating how an individual's amelioration of personal quality and self-improvement is the sole source of true freedom. That only when an individual is able to attain such a beneficial standard of one's self, whilst in the absence of rendering external generosity upon others, in their own journey to procure a higher caliber of self-worth that true freedom resides. Mill's attitude toward freedom and individual accomplishment through self-improvement has inspired many. By establishing an appreciable level of worthiness concerned with one's ability to fulfill personal standards of notability and

merit, Mill was able to provide many with a principal example of how they should achieve such particular values.

He was a proponent of utilitarianism, an ethical theory developed by Jeremy Bentham. He worked on the theory of the scientific method. Mill was also a Member of Parliament and an important figure in liberal political philosophy.

At the age of fourteen, Mill stayed a year in France with the family of Sir Samuel Bentham, brother of Jeremy Bentham. The mountain scenery he saw led to a lifelong taste for mountain landscapes. The lively and friendly way of life of the French also left a deep impression on him. In Montpellier, he attended the winter courses on chemistry, zoology, logic of the “Faculté des Sciences,” as well as taking a course of the higher mathematics. While coming and going from France, he stayed in Paris for a few days in the house of the renowned economist Jean-Baptiste Say, a friend of Mill's father. There he met many leaders of the Liberal party, as well as other notable Parisians, including Henri Saint-Simon.

This intensive study however had injurious effects on Mill's mental health, and state of mind. At the age of twenty he suffered a nervous breakdown. In chapter V of his Autobiography, he claims that this was caused by the great physical and mental arduousness of his studies which had suppressed any feelings he might have developed normally in childhood. Nevertheless, this depression eventually began to dissipate, as he began to find solace in the “Mémoires of Jean-François Marmontel” and the poetry of William Wordsworth.

Mill had been engaged in a pen-friendship with Auguste Comte, the founder of positivism and sociology, since Mill first contacted Comte in November 1841. Comte's sociologie was more an early philosophy of science than we perhaps know it today, and the positive philosophy aided in Mill's broad rejection of Benthamism.

As a nonconformist who refused to subscribe to the Thirty-Nine Articles of the Church of England, Mill was not eligible to study at the University of Oxford or the University of Cambridge. Instead he followed his father to work for the East India Company until 1858, and attended University College, London, to hear the lectures of John Austin, the first Professor of Jurisprudence. He was elected a Foreign Honorary Member of the American Academy of Arts and Sciences in 1856.

Mill is another great example of an excellent philosopher of “Good Will” and tried to find answers to the difficulties in his time from a materialistic point of view. Many of his

statements are a product of Christianity like the individual freedom as the only way for development (he defended the principles of the “Magna Carta” as the necessary results of “Spirit Soul” development during the 5th Post Atlantean Epoch). But Mills looks for answers through a “positive” sociology.

THE BRIDGE BETWEEN THE IDEAL AND THE REAL

SECOND LECTURE

Held in Dornach, Switzerland, on September 7th, 1918



Rudolf Steiner (1861-1925)

A full insight into those relationships which we are now contacting is not possible unless one looks more closely into the nature of man in the period between going to sleep and waking up that is, the sleeping condition. Of course, diagrammatically, the sleeping condition is well-known to you. That which we call the astral body and ego separate from the physical and etheric bodies. But if we wish to go more deeply into the nature of sleep, we must remember that it is just in the sleeping condition that a man experiences the reality of what we discussed in our last lecture, when we said that St. Augustine sought in his own inner experience to grasp the real true certainty about the world. I told you in yesterday's lecture that in his waking condition, man does not grasp the full reality of his inner being. We must be quite clear that what is described as the astral body and the ego, do not really come to the

consciousness of man by day: in his waking condition there only comes to his consciousness a copy, a mirror-picture of his ego and astral body. If man were conscious in the sleeping condition, that is from going to sleep until waking up, or, let us say, if he became conscious through those exercises which you can find described in my various writings — (which are all at your disposal) — if man could thus become conscious through his sleeping condition, he would experience not a mirror-image, as by day, but the true form of his Ego and Astral body. But we must quite clearly realize that the true form of the Astral body and Ego appear in such a way to the soul of man when he develops Imaginative Consciousness, that in the inner experiences during the sleep condition, he experiences in his Ego and Astral body what we call the third Hierarchy, the Hierarchy of the Angels, Archangels and Archai.

Although throughout the whole of man's working life he stands in intimate connection with what we must designate as the Angels, Archangels and Archai, he does not experience this consciously during the waking condition; and that constitutes the deception in man's waking condition. He remains aware only of an abstract ego of those shadowy ideas and concepts which fill man's soul, or perhaps of half-dreamy feeling and willing. This is the essential — that throughout the waking condition man does not progress beyond experiencing this shadowy side of his Ego and Astral body; and that he cannot become conscious that all the time there in working into his Ego those Beings of the third Hierarchy to which I have just referred. But if he were really to wake up in his sleep, if I may use that expression, he would not have external nature around him, but would immediately feel in himself the Beings of the Angels, Archangels and the Time-Spirits.

Now because those Beings work in us, my dear friends, we have in the constitution of our soul something which we would not have otherwise had. For instance, if the Hierarchy of the Angels did not work into our Ego and Astral body, we would never feel ourselves to be individuals. Therefore, just because the Hierarchy of the Angels work into our Spiritual, psychic nature we feel ourselves to be free persons.

Because the Hierarchy of the Archangels work into us, we can feel ourselves as members of the whole of humanity. We might also say, that because these Arch-Angelic Beings shine into our psychic, Spiritual nature, inspiring it, therefore we really feel ourselves as men.

And because the Beings of the Archai, the Spirits of Time, pulsate in our nature, filling it with their Intuition, therefore we feel ourselves as earthly human beings — that means members

not only of the present humanity, but of the whole of earthly humanity, from the very start of earthly evolution to the very end of Earth-life. In that way we can feel ourselves as members of the entire earthly humanity. Of course, we only feel it dimly, because we can only dimly sense the influence of these Time-Spirits within us.

We cannot say that we behold ourselves as personalities; that we can only do when we attain the Imaginative Consciousness. There remains a kind of reflection of this Imaginative Consciousness when we so experience our thinking that, through the free life of thought we feel ourselves as individual beings. Let us once more make quite clear how it is that we feel ourselves as individuals. We feel ourselves as personalities because we can, of our own free will, add one thought to another. You would at once cease to feel yourselves as personal beings if you were compelled to add one thought to another just as in the world of external nature one phenomenon is linked on to another. This experience of inner freedom for the developing of a thought, gives us the certainty of feeling ourselves as personalities. His feeling of inner freedom is what comes clearest of all to man's consciousness by day; and it comes to man by day when he is awake, because, from the moment of sleeping until waking he is permeated by his Angel, that Angelic Being belonging to his own Ego.

In the feeling oneself as a human being as a member of all humanity, we are generally speaking, already far more apathetic, we feel ourselves far less strongly and intensely as members of the whole of mankind; and that is because the Arch-Angels, who bring this about, stand further away from us than do our Angels; and that which inserts itself as Personality into the whole human stream of evolution, (and which comes from the Archaï) that remains for most human beings something really quite shadowy. On the basis of Anthroposophy we seek to evoke this very feeling, of belonging to the entire earthly humanity, for it becomes clear to us that in the 5th Post-Atlantean epoch man experiences things in a certain way; in the 4th in a different way; in the 3rd in a still different way. One thus sees how the mood of soul has altered in the various epochs of time, alterations brought about by the various beings of the 3rd Hierarchy, the Archaï, the Spirits of Time. It is of this that we seek to create a consciousness on the basis of Spiritual Science. This consciousness can alone give man the possibility of feeling himself an historical Being, of feeling conscious: "I am now living as a Personality, in the 20th Century." The fact does not enter the consciousness of most human beings, that their personality can only be real as Personality, because it has been placed in a definite point of time. How this permeation of the human soul and spirit-being by the Beings

of the third Hierarchy, is something of which men would become aware, if he were intensely enough to attain Imaginative Cognition.

In the ordinary path of human evolution, as you know, Imaginative Cognition is not present. From the moment of going to sleep until waking up, the reality of man's ego and astral body is damped down; and by day, when man is awake, he loses his connection with the Beings of the third Hierarchy. What comes from the fact that especially in our present cycle of time, man, when he is awake, is given over to an illusion. As we have seen, when he is asleep, man is subject to the deception that his Ego and Astral body are not then active; but they are not inactive, They are then in living interchange with the Beings of the third Hierarchy. In the waking condition, the state of affairs at the present cycle of time is, that our physical and etheric bodies, "unjustly," illegally, as we might say, absorb our Spiritual, Psychic nature. They permeate themselves with our spirit and soul. Normally this should not be the case. It should be normal for a man to-day when awake, to feel himself an Ego and Astral body, and to feel his etheric and physical bodies as a kind of shell into which he crawls, to feel them as something which he carries consciously about with him. But man does not feel that to-day; he feels as if the physical and etheric bodies were himself. But this they are not. We are that Spiritual, psychic being which makes use of the physical and etheric bodies as an instrument; but we cannot raise ourselves above the deception which belongs to the working of our epoch of time. We are, as it were, compelled to identify ourselves with that which in the normal consciousness should be like a hammer which one takes in ones hand and gives blows with it; so should we regard our physical and etheric bodies. But in this epoch we have to identify ourselves with them, — to give ourselves over to the deception that we are these, that it is we ourselves who thus go in a fleshly way through space. But they are not ourselves. That is only because the consciousness of our ego is absorbed unjustly, illegally, by the physical and etheric bodies. That simply rests in the fact that in the present cycle of time the Ahrimanic powers are stronger than they should be in the normal evolution of mankind. They draw down the etheric and astral bodies into the physical and etheric bodies, so to speak, and they bring about in man the deception that the head which he carries is himself, that his hands and his whole body is himself. Wrongfully the physical body absorbs that consciousness, so that it appears as if the physical body brought about our personality. Anyone who thinks that his physical body brings about his personality is subject to the same deception as a person would be, who standing before a mirror, believes it produces him, because it radiates his reflection. To say that this fleshly form we carry round with us is ourselves, is no cleverer than to hold

your hand before a mirror and believe that the mirror is producing your hand. Yet the whole of modern Science is subject to that deception. All modern Science believes that what we as individual person experiences inwardly, is somehow produced by the physical and etheric bodies; whereas all the physical and etheric bodies do, is to radiate back our astral body and ego, forming the mirror-image which, while we are awake, we recognize to be our ego and our thoughts, in other words, our astral body.

That is the Fundamental Truth which we must realize, with reference to this Fundamental Truth, modern humanity, by reason of the forces working through our present epoch of time, give themselves over to a deception of consciousness which consists, as I have just told you, in the delusion that all that we think, or experience as our thoughts or our feelings, is produced by our body. Mankind is subject naturally to this delusion to-day. With his present consciousness he cannot transcend that deception, just as the Sun when low on the horizon looks bigger than when high up in the heavens. One knows it is a delusion, yet it does seem to be so. At this point of time man [needs] help regarding his flesh and blood as himself. That is a delusion of consciousness, my dear friends; but man was not always subject to this deception of consciousness; it is essentially a characteristic quality of the humanity of post-Christian times, after the Mystery of Golgotha. Before the Mystery of Golgotha this delusion did not exist. Before the Mystery of Golgotha there existed another kind of deception. Before Golgotha man did not believe that his consciousness was united with his physical body. Of course, history tells nothing, of this, but it is so. It would have been sheer nonsense for a man of the second or third millennium of the pre-Christian era to suppose that his soul was produced by his physical body; in olden times no man felt himself bound to his physical body as the modern man does. In those pre-Christian times man really had a living consciousness of the Beings of the third Hierarchy, and because he knew: — “My soul is not identical with my body,” he also knew that his soul was not bound up with the bone and muscles of his body, but that it was bound up with the Beings of the third Hierarchy.

He was subject to a different delusion, not in his consciousness but in his life. He believed that his soul was bound up with external nature, together with the Beings of the third Hierarchy, just as modern man believes his soul to be bound up with his physical body. Man today gives himself over to a delusion in consciousness; he believes that his soul is united with his body. The reason he cannot see the Beings of the Angels, Archangels and Archai, is because his physical body darkens them for him. The man of old, although he had a

consciousness that these Beings were there and that his soul was bound up with them, could not see directly but only dimly into the external, sensible nature. Modern man, in the delusion of his consciousness, believes that his soul is bound up with his body; the man of old believed that the Beings of the third Hierarchy were bound up with the external nature which he perceived with his senses. At that time he confused the Divine Beings of the third Hierarchy with the phenomena of nature, and expressed this in his interpretation of natural phenomena. Man to-day places his soul in his flesh and blood, the man of old placed the Beings of the third Hierarchy in external nature. He had no Natural Science such as we have to-day, but he considered the phenomena of nature as brought about by this or the other demon, more or less Divine Spiritual Beings, concerning whom he gave himself to a life of deception, in that he thought of these Spiritual Beings as operative in the phenomena of nature. It is an important fact, that this change took place in the development of man in pre-Christian times; he gives himself over to a characteristic delusion of life, and after the Mystery of Golgotha to a delusion in his consciousness. The reality, the effective working of Christ Jesus (and of this we shall speak further in the next lecture) should consist in this — of elevating, of raising that delusion in man's consciousness, elevating it, bringing it home to him that he is deceived; and through the “Christus in mir,” “Christ in me,” man should be brought to feel that what lives as astral body and ego, lives in free Spirituality, and is not bound up with his flesh and blood. Of course, this can only be seen on the path of Spiritual Science, but it can already be felt in the words of St Paul: “Nicht ich, aber Christus in mir,” “Not I, but Christ in me.”

From what I have told you, you can already, my dear friends see that there are reasons why men should experience this Duality up to a certain point; experiencing on the one hand the ordering of Nature which consists contains no ideals, which of necessity connects one event with another, an ordering in which merely cause and effect, effect and cause are incorporated, so that one can never think that through what goes on in Nature, any ideal, moral or otherwise, can be realized. On the other hand, man is conscious that he could not develop an existence worthy of man unless he had ideals, unless he could cling to something else than a mere external Ordering of Nature. But with the consciousness accessible to him to-day, he cannot regard his ideals as operative, as effective, in the same way as, let us say, electricity or magnetism or the force of heat, — so, that the ideals are able to enter into Nature, into the ordering of natural phenomena. For that reason the Ordering of Nature and his own ideals appear to him side by side, but he cannot build a bridge from one to the other, He cannot build that bridge my dear friends because he cannot look into the Cosmos both by day and by night,

where the bridge has to be built. If only man could have a normal consciousness by day — that means an Ahriman-free consciousness — so that he could feel: “I am an individual person, am not bound to my physical or etheric bodies any more than when I look into a mirror which reflects me, I am bound to the image before me.” If man could have this consciousness about his ego and astral body, he would regard the ego and astral bodies as reality and not as mere reflected images, and then he could also recognise his ideals as real forces, just as real as electricity and magnetism, only they are not working at the present time, they are acquiring reality in the present incarnation for the next; from this earthly existence they pass over into the next earthly existence.

If man in the waking condition could perceive that his ego and astral body are bound up with the Beings of the third Hierarchy, as I have pointed out, — in other words, — if man could but fully see himself and not merely feel himself but realize himself as a free personality not bound up with flesh and blood, he would no longer believe that the external nature outside him as presented to his sense organs in a strong enough reality to oppose the force of his Ideals, He would know that, that which is the Ordering of Nature today, will crumble away with all those substances; that there is no such thing as the conservation of matter, but that which in Nature destroys itself and when that which to-day is Nature no longer exists, then another external sense-reality will appear in its place, and that which to-day constitutes our ideals will become Nature in the next epoch. So we can say, to-day we experience an Ordering of Nature, (see diagram red) we experience an Ordering of our Ideals (yellow). The physicist believes that this nature is maintained by a conservation of force and a conservation of matter, that the Ordering of Nature persists —, that the same atoms, the same forces play into all future

The physicist, if he is sincere, can say none other than this: — “The ideal Ordering was a dream, it must sink and vanish like dreams. At the end of the earth our dream-ideal will no longer be there, it will have been buried.”

Spiritual science knows that this is a delusion, untrue. We have the Ordering of Nature, red) but in reality there is no conservation of force or of matter, for that which is the Ordering of matter ceases at a certain definite point of time; and that which to-day constitutes our ideal Order, forms the continuation of the Ordering of Nature.

All that we see round us with our eyes, or that we hear with our ears all that we perceive around us with all our senses, will, when the earth reaches the Venus-condition, be non-existent; but out of that Nothingness the possibility will be given for the Ideals of modern humanity to become the external Ordering of Nature. No conception of the world, my dear friends, which fails to recognize the destruction of what is sensible, can ever have a hope that the Ideal has the power to realize itself, for if what is sensible were eternal, if the conservation of force and matter did exist, then our ideal world would simply be a dream. It is of immense significance that man should at the present time, have this illumination: — that the Ideals of the present constitute the Nature of the future. It is a great delusion to believe that the atoms and forces around us are the eternal. They are not the eternal; they are the temporal. That indeed is the fate of Spiritual Science, it has to contradict and refute a perception held by the present-day universal perception and view of science as an absolute certainty, and which is yet nothing but an Ahrimanic deception.

Now let us go back again to something else, to which I have drawn your attention. Before the Mystery of Golgotha what I have characterized to you as the delusion of man, can be described as a delusion of life; after the Mystery of Golgotha it was a delusion of consciousness. When one knows this, one can understand many things in the development of man. Above all one understands why, before the Mystery of Golgotha, those human beings who had atavistic clairvoyance, could not see things in their true form, but saw the Beings of the Higher Hierarchies as demons. That is why those ancient Mythologies consist essentially in a demonology. The Gods of the ancient Mythologies were seen as Demons, as for the most part they were. And that rests on the fact that a delusion of life was present then. Men had to think of a false Ordering of Nature as a Divine Ordering, just as they have to think to-day of a false Ordering of the body as ordained for mankind.

Then came the Mystery of Golgotha; and man had to take the soul-mood which resulted from the Mystery of Golgotha. Before the Mystery of Golgotha, man in his waking condition stood in a more direct relationship to the Beings of the third Hierarchy than to-day. He saw them. And through their delusion of life they `fantasized' these Beings into Zeus, Apollo, and so on. These are the Beings of the third Hierarchy, but they were poetically altered, as seen under the influence of that delusion of life, as we to-day see everything which refers to man under the influence of our delusion of consciousness.

In spite of all that however, a Divine Spiritual order was spread into humanity. Just think how close man of those ancient epochs felt his human world to be to the Divine Ordering of the Cosmos! There was the human Hierarchy, and then came the Divine Hierarchy. Man did not feel so cut off as to-day, for he continued the world straight up to the Gods. How close the Greek felt his world of the Gods to the world of Man.

Then came the Mystery of Golgotha, and that was then no longer the case! Not through the Mystery of Golgotha, for that was to give compensation for what has been lost. But time itself brought into human evolution that man was to be cut off from this conscious connection with the Divine-Spiritual world of the third Hierarchy; only a memory, an historical memory remained. Then came the time of the first epoch after the Mystery of Golgotha. Men certainly had to think somewhat differently to what they did before the Mystery of Golgotha; but something of that immediate past still worked in them, when men know that the Divine Spiritual Beings work into the early events and arrange and ordain what man does on the Earth. Therefore man of old was convinced that when he founded a State, (if one wishes to use the word 'State,' it is incorrect, but we are accustomed to speak like this to-day) — he knew that those social structures were founded under the influence of the third Hierarchy. Man felt that his arrangements on Earth were Divine arrangements. You need merely study Egyptian history, even without clairvoyance to see how fully convinced the Egyptians were that what man does here in his social life was all arranged by the Beings of the third Hierarchy. That was so before the Mystery of Golgotha. After the Mystery of Golgotha the Church established a kind of grade in the clerical dignitaries. Such gradations were arranged; but behind the arrangement of those degrees there was a quite different thought. This can be seen quite clearly in the early Church writers. In Dionysius the Areopagite, you can see it clearly for yourself. There was to be such an arrangement in the administration of the Church that it should be an image of the Divine Ordering; and the relation of the Deacon to the Archdeacon was to be an image of the relation of the Angel to the Archangel. Again the relation of Archdeacon to the Bishop was a copy of the relationship of the Archangel to the Archai. Thus it was endeavored to make the social structure of the Church a sort of copy of that Theocracy! Above in the Spiritual world there is a sequence of Hierarchies, and down below, in the physical world, there should also stand as a copy of the Spiritual Hierarchies, a sequence in the clerical dignitaries. In the first epoch after the Mystery of Golgotha, that was not conceived juristically, but theocratically. It was a copy. The clerical Hierarchy was conceived as a copy of the Third Hierarchy. Thus in the first Christian Centuries it was endeavored to

establish such organizations as should cause the position of man on Earth to each other to be a copy of the Hierarchies in the Spiritual world.

Then gradually men lost the consciousness that they still had in their memories. The historic memory of the old theocracy was lost, in which man still knew that the earthly arrangements were a consequence of a copy of the Deeds of the Gods. The consciousness of this was lost, and in the place of the consciousness of the living world of Divine Beings, which were seen by men in olden times, and of which they still knew, there came abstract concepts. And so came the centuries where, in place of the individual Gods, — the Christians called them Angels — they put abstract ideas, a metaphysic of abstract concepts. The Divine Ordering, which should have its copy in the human ordering, became theocratic; the application of more ideas to man's social arrangements produced something which was simply intended to bring some kind of order into human intercourse. As formerly it was thought to create an image of the Divine Cosmos in the metaphysical age which followed, it was simply striven to maintain some order by punishing evil and not punishing the good, perhaps even rewarding it, — thus creating an ordering in which the social order could exist. And so, as in the place of living Gods there now appeared abstract, metaphysical concepts, a human Ordering appeared which in a sense so stamped itself on man, that one was preferred before another, not because that was a copy so that order should be maintained on earth; one came to command and the other to obey. Abstractions appeared in the place of the living permeation of the social Ordering.

Essentially the epoch of real metaphysic prevailed throughout the middle ages. The Roman consciousness essentially provided the special element for this metaphysical Ordering, which spread everywhere; one finds memories of this in the very words. For instance the word “Prince” (Fürst), is a memory of the Theocratic Ordering. The Prince, (Fürst), was the first, because someone had to be first, just as in the Divine Hierarchies also, one had to be first. A memory of the metaphysical order of administration is given us in the word Count ‘Graf,’ which is connected with ‘grafe;’ — to write. In the metaphysical Ordering, everything is registered; the social order was kept by writing documents, by making compacts.

And then came the modern age. This newer age brought disbelief in the abstract concepts, in metaphysics. Men could now only believe in the external sense-phenomena, even inhuman life. Those traditions which still existed in ancient times of a living consciousness which somehow worked this into the social structure, was lost. First the Gods, later the metaphysical concepts; these things could no longer exist in modern times; but they must again be won on

those paths indicated by Spiritual Science. All consciousness of the Spiritual basis, of a Spiritual structure, was radically obliterated by Industrialism. Therefore Auguste Comte and his teacher Saint-Simon, felt themselves so specially united with the epoch of Industrialism, for they allowed positivistic Science alone to have any value. That means only, that which can be related to the external sensible natural ordering, permeated by causal necessity.

Therewith, my dear friends, the concept of truth itself has undergone a complete transformation. People to-day do not the right feeling for these things, they do not as yet realize aright the fact, that the very concept of Truth has undergone a history. These modern human beings who knew themselves to be under a theocratic Ordering, have no such idea of Truth as human beings get to-day under the authority of Natural Science. It is extraordinarily difficult to speak of these things. To-day a man may think that, with reference to the world around him, truth consists in the coinciding of an idea with external reality. He gets that thought from Natural Science. Such a concept of Truth simply did not exist in the First Christian Centuries. There was another idea of Truth then, which was essentially connected with the theocratic social order. The concept of truth which lives in all souls to-day really did not exist then. This extraordinary fact, my dear friends, is not realized now. It is easier to recognize the concept of Truth which lived then, if one approaches the idea of Divine Judgment. Suppose two people are fighting a duel, (I will not touch upon the question of duels, I am simply giving an instance), it cannot be determined from the very start by some calculation that A, will win and B will not,— if that were so the duel would hardly occur; the truth only emerges in the course of the conflict. We ourselves still have this idea of truth at the present day, in the case of war. We should not wage war if we know from the start, as in an experiment, in a chemical laboratory, how the war was going to end. In this the old concept of truth is rooted even to-day, that truth itself can only be revealed in the course of what actually happens, that one can do nothing but watch how the Divine Judgment will fall. That is the old concept of Truth.

Those who think as Auguste Comte or as the Socialists today, have completely broken with this idea of Truth. They only recognize a truth as such, where the event in its course can be foreseen. The cry of Auguste Comte; “Know in order to foresee,” is the radical transformation of the concept of Truth in our modern age. But, my dear friends, with the concept which prevails today, one can only grasp external nature. Concerning this point, humanity to-day gives way to a colossal delusion. Men believe, for instance, that they can grasp historical life

through this idea of Truth, which Auguste Comte and Saint-Simon taught. But it cannot be done, even with the old concept of Truth as Divine Judgment, for that stood under the influence of the Delusion of Life. Our modern concept of Truth stands under the influence of our Delusion in Consciousness. There must come the concept of Truth of Anthroposophy; a concept gained in a far more widely embracing way than that in which St Augustine got his concept of Truth, — for as I have explained to you, that too was subject to delusion.

This is connected with many things; and a great deal depends on it. It is not enough to speak abstractly on the evolution of the idea of Truth, one must in general, in all its details know how the concept of Truth can lead the soul of man along many different paths according to the nature of his idea of Truth. It is an anachronism to speak to-day in the same sense of Nationalism, as was possible in the pre-Christian age; because in the pre-Christian age it was not only a human view — that a Divine Ordering then permeated the human Ordering, it was actually the case. Now, the Divine Ordering no longer permeates it. Hence, wherever to-day man hangs his consciousness on the Ordering of Nature, on that which is merely produced by a sequence of births, on the Principle of Nationality, for instance, there he is involved in an anachronism. It is laid on man to-day to find quite other structures of social order than those worked from outside. The man of old could look to his nationality, because he saw it determined by the Divine Ordering. But man cannot do this to-day in the same sense without falling into an anachronism, and to-day to honour the Nation itself as something special, is an anachronism, he must consider other social structures. To regard a Nation as something special, would bring about the modern Ahrimanic delusion. “Nations” are relics of the pre-Christian Age, and modern humanity must rise above them through that development which I have indicated. We must see how concretely human beings strive after a special development of the concept of Truth. That is important, even if it is inconvenient to-day, my dear friends. But if we are unprejudiced in trying to grasp reality, we must assimilate many an uncomfortable truth.

You see, man now goes right against what Anthroposophy wills. That world-view which found its special advocate in Auguste Comte, limits itself merely to an external Ordering of Nature. We must press forward again to a spiritual world and a bridge must be found between idealism and realism. That is what I want to emphasize in these lectures. But this cannot be done simply by speaking of these things, but by grasping the concrete impulses working in the world. We must look certain facts full in the face, without prejudice. Now there are very

curious facts connected with the things we are now considering. Yesterday I spoke of Auguste Comte and Saint-Simon. Both consider positivistic Science as the only thing valid, positivistic Science which simply relates to the sense-life, to what is in the causal Ordering of Nature. Nevertheless the extraordinary fact is before us, that Auguste Comte turned away from his teacher and guide, Saint-Simon, because gradually Saint-Simon had become too mystical; and the disciples of Auguste Comte gradually turned from him because he himself became altogether mystical in his old age. We are faced with this extraordinary fact, — that Saint-Simon as well as Auguste Comte, on the one side stands directly on the basis of the most Ahrimanic Science, consciously in the epoch of Industrialism, they stand on the soil of this Ahrimanic Science; and yet they become mystics! Extraordinary! That really is an extraordinary fact.

One has to ask the `why' of such a fact, but this can only be explained if without prejudice, one admits that on the other hand man is living towards Spirituality. Unconsciously human beings are striving towards Spirituality. Even such beings as Auguste Comte and Saint-Simon, who only want to grasp external nature, are also striving after Spirituality.

But now in the modern life of man something very peculiar is to be seen. We will take another fact which, without any national chauvinism (which would not be seemly) we will try to keep in mind. In the views which result as the flower of modern nations, one can find characterized in a certain way what lies under the surface; and, starting from this, I should like to point to another very dominant English philosopher, Bentham, who lived from 1748-1832. Bentham can be taken as characteristic of the thinking of his people, and with a certain justice one must describe the views of Bentham as Utilitarianism even in a deeper sense. A certain basic sentence lies at the bottom of the Ideal World-Ordering according to Bentham. This principle is usually called the “maximum of human happiness.” Human happiness consists in this dogma, which Bentham put forward: “The good (that means what should be striven for as an ideal) consists in the greatest happiness of the greatest number of human beings on the Earth.” Let us get that sentence clearly in mind: — “The good consists in the greatest happiness of the greatest number of human beings on the Earth.” That sentence, as a matter of fact, of the maximum of happiness on the Earth, is the root-nerve of the Utilitarian philosophy.

Now one must bear in mind that this sentence was regarded, not by Bentham himself nor by his disciples but by those who stand on a Spiritual basis, as absolutely Ahrimanic. The occultists of his own Country say: Bentham put forward this purely devilish sentence — they

call it devilish because, to any of these occultists, if it were correct that good consists in the greatest happiness of the greatest number, evil must then consist in the greatest happiness of the least number.

I am not now saying anything which I myself wish to bring before as a definition or explanation, but simply quoting what has been said. Thus, on the one hand the English philosophy of Bentham, “The maximum of happiness;” on the other hand that English Spiritualism (Spiritualismus) which says “Bentham's sentence is purely of the devil, because in that case evil would be the greatest happiness of the least number, and from this there would result that evil and happiness could exist side by side,” to which the Spiritualists would not under any condition agree.

I am only bringing before you here a fact of Spiritual life, significant in the most eminent degree, significant as regards the enormous opposition to be found in a certain sphere of the Earth between Spiritualism and external World-view.

And now again to-day, because I want you to realize that we shall solve these oppositions in to-morrows conditions, I want to put once more at the end, an aperçus; you can put three things together: Geotheism, Comteism, and Benthamism. These three things stand in a certain sense, in a three-fold way to the Spiritual striving of man toward the future. The German Goetheanism is so fashioned that out of it Spiritualism (Spiritualismus) can result. The French Comteism is so fashioned that Spiritualism can develop alongside it, for in Auguste Comte and Saint-Simon we find an extraordinary mysticism appearing side by side with their positive philosophy. With the English Utilitarianism, as in Bentham, nothing else is possible than the sharpest opposition from the side of Spiritualism against the national philosophy. That is something which lies in the soil of evolution itself. The French nature must so develop that Idealism, Mysticism and Positivism must develop side by side. Whereas in England within the British nature, things must develop more and more so, that, from the side of their Spiritualists, their own “racial nature” must be combated in the sharpest way possible. (That means, of course, what is put forward as the philosophical blossoms of the nation.)

With Auguste Comte — I am not giving you theories but simply individual facts — there was such a distinct inclination to Mysticism existing, that, in spite of his application to Positivism and rejection of his teacher St Simon, at the end of his life he very clearly assumes a Trinity. Auguste Comte honors three in his trinity:

1st. The great Fetish.

2nd. The great Medium.

3rd. The great Being.

And he says: the great Fetish is the Mother-bosom of humanity in space. Space itself is the great Medium out of which humanity comes. The great Being, the last person in his trinity, is humanity itself in the abstract, spread out over the Earth. Auguste Comte recognizes this Trinity, — which is an extraordinary quickening of Positivism with Mysticism.